1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

and as far as Bede's the influence of the tide is felt. The surface of the land rises gradually southwestward to the low divide which marks the Venezuelan frontier. The river country may be divided into an upper and lower part at the Great Falls at Towakaima, which have hitherto formed a barrier to tent boat navigation and consequently to outside penetration of any extent. On the lower Barama three trading posts or "bush shops" are located, respectively, at Kokerite, Massawini, and Towakaima, serving the Indians and the handful of negro prospectors who roam the bush in search of gold. Throughout the area game and fish are usually plentiful.

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osity and rooted to the spot as if hypnotized by the call, while the hunter approached closer for a better shot. Arrows as well as powder and shot are valuable, and no hunter takes any unnecessary risk of losing or breaking his weapons.

After the animal has been killed it is trussed up with bush rope for carrying back to the settlement, which may be several hours' distance. The method of trussing varies with the species of animal, but each method is adapted to the species in question so as to make the easiest load possible under the circumstances. If the game is a large animal such as a deer or bush hog, it is disemboweled on the spot, and the parts which are desired cut out. Usually the four quarters and the teeth are taken. If there is a stream near, they are carried there and washed, after which they are trussed up for packing homeward. Smaller animals, such as birds and akuri, are cleaned after they arrive at the settlement. In case the hunter is traveling and he bags a large animal, he builds a fire and a babracote, or smoking frame, on which, before he procceds on the journey, the meat is smoked after it has been cleaned. In this climate untreated meat spoils within twenty-four hours.

The traps in use on the Barama are the gun or arrow trap, the bird trap, and the noose trap for birds[1], the spring trap for rats (pandaki), and the labba trap.

Among the animal foods which are more or less regularly hunted and eaten are the following:

Accouri, or akuri (Carib, same; *Dasyprocta aguti*).
Labba (Carib, same; *Coelogenys*).
Armadillo (Carib, yesi).
Ant bear (Carib unknown to author; *Myrmecophaga*).
Bush hog: large (Carib, ponjo; *Dicotyles labiatus*); small (Carib, abuya; *D. torquatus*).
Deer of several varieties.[2]
Turtle of several varieties and their eggs.
Manati (Carib) or sea cow.
Wild honey.
River and land crabs.
Otters or water dogs. (?*Pterura Sambachii*).

[1] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, Plate 41, Fig. 3, A. B, and C.
[2] Tibisiri (?*Cervus humilis*).

224 Bush cow (Carib, maipuri; *Tapir Americanus*).
●136 Birds of the following varieties, particularly:
262
Powis or bush turkey (*Crax* sp.).
Mamm (tinamou).
Dukwaru or djokoro.
Wicissi ducks.
Cock of the Rock (Carib, unknown to author; *Rupicola elegans*).

Bird eggs (particularly mamm eggs).
Rats.

262 The tchiri, a white worm which lives in the pith inside the stem
136 of the turu tree, is fried on the cassava pan and eaten. The kom-
252 buru worm which lives in decaying wood is also eaten. The Caribs do not eat tiger, snake, camudi (water snakes), monkey, chicken hawk, or "crows" (vultures). Abstinence from these forms of animal food is based on tribal taste and has no religious significance.

Kushie ants are occasionally consumed. They are parched on
[825] the cassava pan and the abdomens are eaten. There is a long white worm which is always found in a kushie ant hill, called by the Indians two-headed, because the tail closely resembles the head. It is said to be the "mother of the ants," makoyumo (probably *Amphis baenae*). The muro frog, whose quacking sound is regarded as a sign of rain, is sometimes eaten and is said to taste like "young fowl."

The magico-religious beliefs and practices concerned with hunting will be taken up in the chapter on religion.

Methods of skinning the "accouri" are as follows: An incision is made from the neck to the sexual opening; branching incisions are then made to remove the hide of each of the legs; an incision is made encircling the neck; and the whole skin excluding that of the head is removed in one piece. The head is severed from the body, the abdominal cavity is opened by a sagittal incision in its anterior wall and the contents of the cavity are removed. The carcass is then dismembered for cooking. Essentially the same method is used for other fur or hair-bearing animals.

226 **Fishing.** European fish hooks are obtained in trade. If these
[177] are unavailable, hooks are made from common pins or from a
824 certain thorny bush of the jungle. Fish rods of yarriyarri (*Anaxa-*

1: Gillin E-5 (1932-33)1936 SR9 Carib SR9

bitter cassava, and baked into small balls which are dropped into the water where they are swallowed by the fish. A fish which has been gullible enough to swallow this fraud soon loses control and floats to the surface where it is captured by the fisherman.

I did not observe nor hear of the use of fish traps or of nets, although these appliances are reported from other parts of the colony.

The fish most commonly used for food are the haimara (*Hoplias macrophthalmus*), huri (*Hoplias malabaricus*), yarrau (*Hypostoma* sp.), low-low (*Silurus* sp.), pirai (*Pygocentrus*), cartabak (?*Tetragonopterus*). The moracot, so well known for its fighting tendencies and flavor in other parts of the colony, is found only in the tidewater portions of the Barama. Hook baits include spiders, calabash pap, cassava bread, and various worms.

Among other food products obtained from the streams are sting-ray (caught on hooks and tasting somewhat like tripe when cooked), small periwinkles or "snails" of two sizes called respectively mari (small) and kue (large), frog eggs.

Vegetable Foods. Every household has its own agricultural field lying at some distance from the house clearing. The slash-and-burn method is used in agriculture, a method which, in the absence of artificial fertilizers, requires the opening up of a new field usually every third year due to the exhaustion of the soil.

I do not intend here to enter into a detailed description of agricultural practices, inasmuch as similar procedures to those followed by the Caribs have been described by Roth, Schomburgk, Farabee, and others. When choosing a spot for a field, the first criterion is good drainage, and for this reason the fields are frequently referred to as "cassava hills." Associated with the topographical position in the problem of drainage is the character of the soil. The proper soil is called "white dirt" and takes its color from the large amount of sand mixed with the loam. First the underbush is cleared away with cutlasses and heaped into piles. Then the trees are cut down with iron axes obtained in trade. For felling large trees with heavily buttressed feet, scaffolds of small logs tied together with bush rope are built ten to fifteen feet above the ground, on which men may stand to do the chopping.

The tree felling is usually done during the rainy season and the movable logs and brush piled into heaps. Some time after the advent of the dry season, the logs and brush are burned, after

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354 A sort of lamp or taper is sometimes made of beeswax and cotton. (Lamp, kororeta; beeswax, wawapone.) Yarn is taken from a discarded cotton hammock and made into a coil, which is encased in melted beeswax. The yarn serves as a wick.

417 352 [251] An adjunct of the house furniture is the drying rack (Carib, aripapone; creole, babracote). On the drying rack, meat is smoked over the fire. Drying racks are also erected outside the house for the purpose of airing and sun-drying cassava bread, split squashes, peppers, and other food. Only two of the patterns mentioned by Roth occur in the Barama country.[1] The three-stick type (Plate 18, *b*) is made with three sticks stuck into the ground like a tripod, with their tops tied together; about halfway from the ground they support a horizontal frame or rack. The four-upright type is a rectangular horizontal frame or grill supported on four upright forked sticks (Plate 13, *a*). The drying racks may vary in height and size and, as stated, may be situated inside or outside the house. Their several parts are tied together with bush-rope.

343 As illustrated in the description and plan of the village of Sawari (Figs. 9–12), various subsidiary buildings and out-houses may be associated with the family dwelling. These serve the purposes of kitchen, storehouses, or drink houses, as the case may be. They are always four-pillar types of less elaborate construction [341] than the dwelling itself, although the design may vary from one of the temporary benab types to the simpler forms of house design, usually without wall plates. Sometimes such a subsidiary house is a former dwelling converted into an outhouse when a newer and more elaborate dwelling is constructed. A structure to which every family aspires is a drink house (kanu'eti). Such a building [445] shelters the kanu, or cassiri barrel, a large trough hollowed out of a single log, in which the drink is allowed to "set," and from which it is served at sprees. Families unfortunate enough not to possess a kanu use large pottery jars for holding the drink. In this case the jars are kept in the dwelling house, no special structure being necessary.

231 136 Numerous wild animals are regularly kept about the house as pets. Among the most important of these is the warakabra, a fowl with the iridescent plumage of a peacock and the abbreviated rump of a guinea hen; these birds set up a warning scream upon

[1] Roth, 1924, *An Introductory Study of the Arts, Crafts, and Customs*, pp. 276–277.

1: Gillin E-5 (1932-33) 1936 SR9 Carib SR9

the approach of reptiles. Parrots (kurewako) are frequent tenants of the houses; one of these birds at Sawari could speak several Carib phrases and realistically imitated the whining of a dog and the moans of a woman in sexual embrace, much to the amusement of the men. Corn birds (awashiwini), resembling in size and plumage the common American black bird, are taught to perch upon their owners' hands and necks, and are frequently to be found fluttering about the floors of the houses; at Sawari, one woman regularly on rainless days placed just outside her house a shallow dish full of water where the corn bird would come to bathe, fluttering and preening itself, and not at all abashed by the presence of people. Mention has already been made of the treatment accorded to hunting dogs. Care is also taken to provide for the comfort of the bitches when littering; one afternoon in Miller's house at Sawari, the whole family assisted for several hours at the accouchement of a bitch; a walisha lined with leaves was placed on a shallow depression in the floor; the children looked on and assisted the dog to be comfortable during the process of parturition. The Spanish cadouri is a small black and white bird (pipishi) about the size of a sparrow, greatly prized for its friendly ways. These birds are regularly fed on crumbs of cassava bread. Chickens (korotoko) are present at most of the settlements; they all appear to be a mongrel black and white fighting breed, and have probably been introduced from Venezuela in fairly recent times; neither the eggs nor the flesh of these fowls is eaten; nor do the Indians show any interest in cock-fighting; the chickens are kept simply as luxury pets, and much time is spent in admiring and boasting of the form, color, and feathering of the birds. Young bush hogs (abuya) are occasionally kept as pets and eaten when they attain maturity; in several cases I found them tied to the house posts with bush-rope, "because they bite people." Toucans (kwiaking) are favorite pets. The kibihi is a small furry animal, somewhat resembling a racoon, often found as a pet around Carib houses. Pet monkeys of several small species frequently inhabit the trees about the house, coming down to be fed by the human beings.

Brooms of brush are used for sweeping out the floors of the houses, although, regrettably, this function is performed too infrequently to suit the tastes of a European. Garbage and refuse are carried into the bush near the settlement, where they are

2: Adams E-4,5 (1970-1971) 1973 SR9 Carib SR9
(1932-1971) Barama River

TABLE 3

FOREST FAUNAL FOODS

22
262
136

1932-33

accouri (Dasyprocta aguti)
labba (Coelogenys)
armadillo
ant bear (Myrmecopaga)
bush hog (Dicotyles labiatus, Dictotyles torquatus)
deer of several varieties
turtles of several varieties and their eggs
manati or sea cow
river and land crabs
otters or water dogs (?Pterura Sanbachii)
bush cow (Tapir Americanus)
wild honey
birds
- Powis (Crax sp.)
- Mann
- Dukwaru or Djokoro
- Wicissi ducks
- cock of the rock (Rupocola elegans)
- bird eggs

rats
Tchiri worms and Komburu worms
kushie ants
Muro frog, frog eggs
sting ray and snails of two varieties (Gillin 1936:9-10).

1970-71 Additions

kibihi
saki winki monkey
howler monkey (Aloutta seniculus)
lizzards
crocodile
tigers - usually the small, red one (Relis concolor)
two-toed sloth (Chloepus)
three-toed sloth (Bradypus)
all birds